



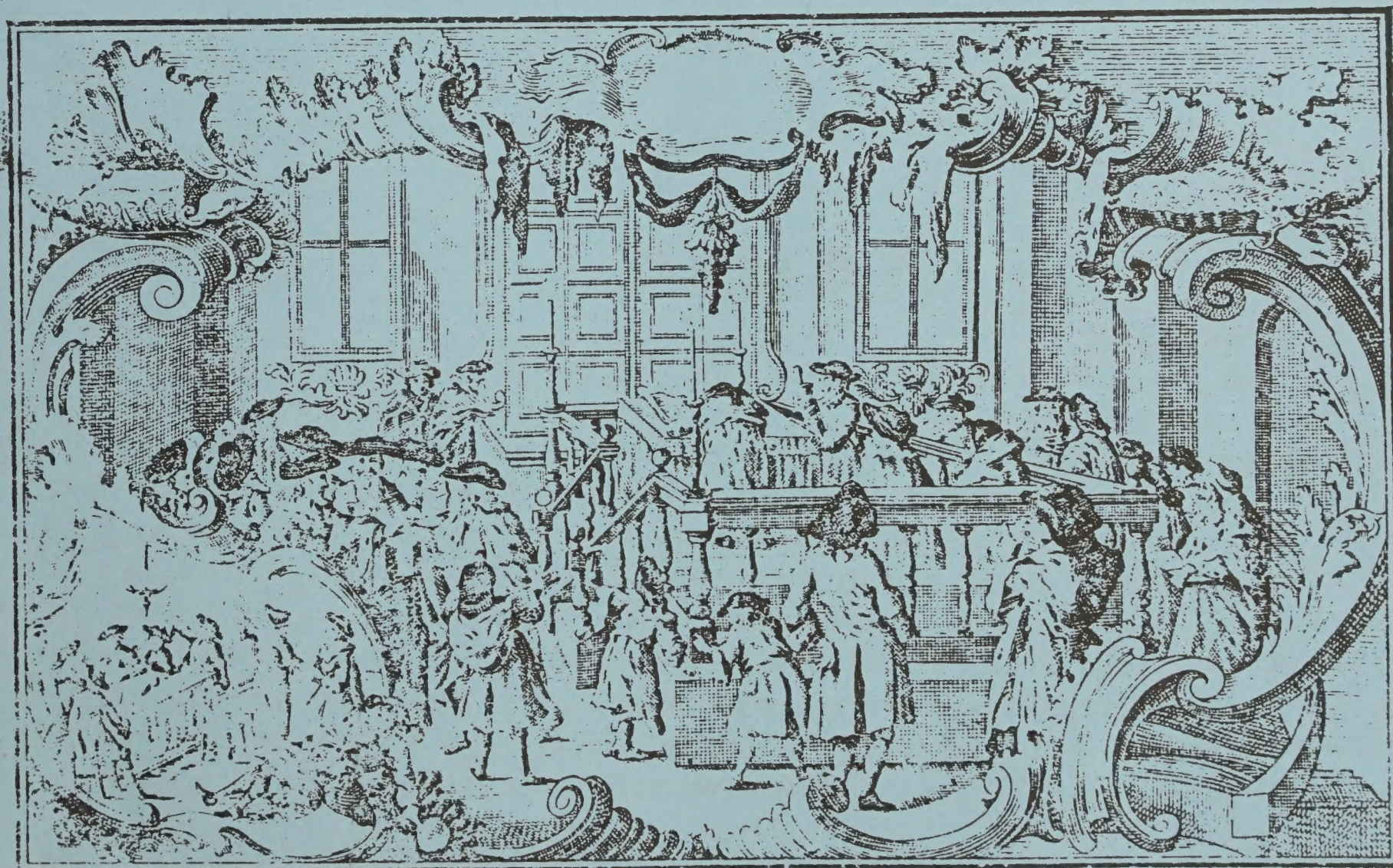
March
1978

Adar I-II
5738

SHA'AR ZAHAV

FORWARD

PURIM! פורים!



OBSERVANCE OF PURIM IN A GERMAN SYNAGOGUE OF THE EIGHTEENTH CENTURY.
(From Bolenschatz, "Kirchliche Verfassung," 1748.)

INTRO ♦♦♦

PETER

HELLO,

I saw a cartoon recently of a young person who had stopped in a synagogue doorway... being told " ofcourse you can pray in blue jeans. You just can't pray here in blue jeans." That cartoon touched me. It symbolized why I belong to our Synagogue. We all have various versions of that cartoon I'm sure. I therefore hope that we will maintain the thought that Sha'ar Zahav was formed as a refuge for those who felt left out, censured or turned off by the synagogues available, that we are Sisters and Brothers in Gayness and in Judaism. Perhaps in our relationships, discussions and prayers together, we will have reason to be a little more giving, gentle , loving and understanding. Maida and I are your Co-Leaders . Whatever needs you as an individual have or feel the congregation as a whole has, or exactly what you feel the job of Co-Leader should entail, please let us know. Share with us, so that we may be better able to share with you. I will do my best to do a job that I can respect. May God who blessed our mothers- Sarah Rivkah Leah, and Rachael...and our fathers Abraham, Isaac and Jacob, bless us all in our efforts.

Peter F. Steinberg

MAIDA

SHALOM,

Sha'ar Zahav has elected people to the positions of Co-Leaders, treasurer, recorder. Our committee chair-persons will have been elected by the time you read this, and our Steering Committee will also have met by then. We are truly on our way to having the structure we have chosen, work for us. I am hoping to see All of our synagogue business spread out over a number of committees, and conducted in a sensitive and efficient manner. I will feel good about my work as one of the Co-Leaders, if you are able to come to me with whatever input or questions you have. In addition to talking on Friday evenings I may be reached by leaving our Synagogue Answering Service, a Message. the Tel. #is 626-3131.

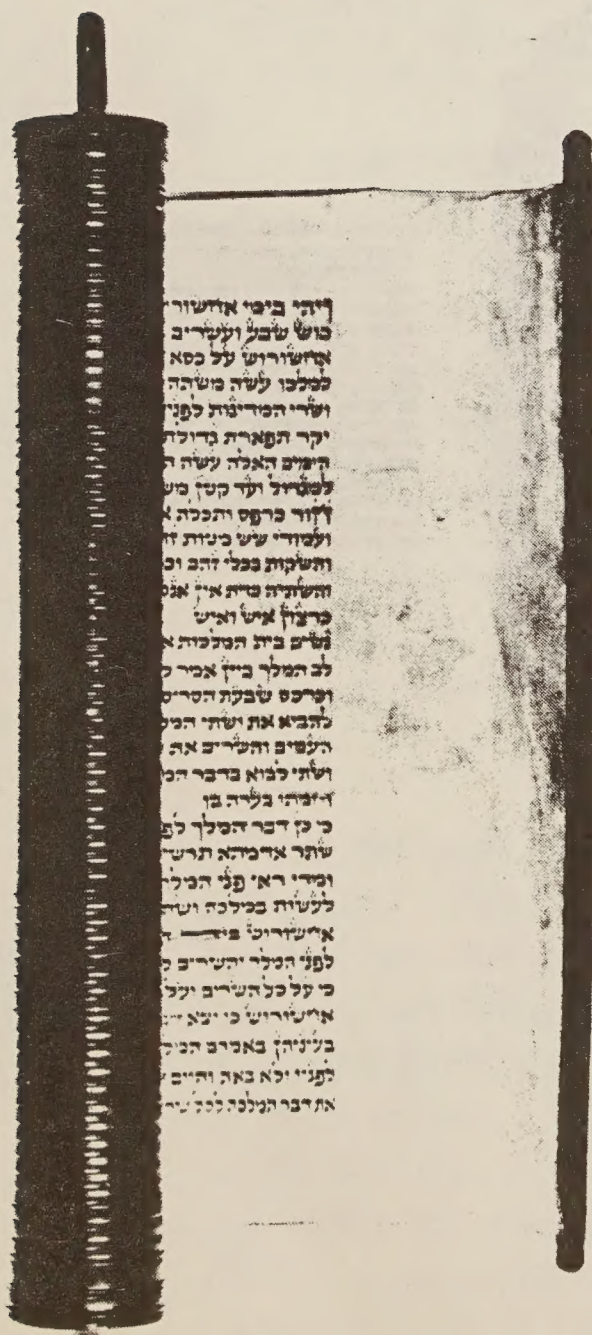
I am looking forward to the tasks that are before us. I hope that together we will be able to create the kind of synagogue that have for us the same three fold purpose the synagogue has traditionally had for Jews; to be a house of prayer, a house of study, and a house of assembly, from which our sense of community will be developed and strengthened. Maida Cohen

A PURIM SPIEL !!

First to King Achashvarosh of Persia, who banished his wife for not dancing nude in front of his buddies, and who then held a 'beauty' contest to find his next mate. He chose ESTHER, and got so much more than his eye saw!

Our second award goes to all those, who knowing of Esthers character, her abilities and attributes, choose to acknowledge her form and face, by emulating (contd)

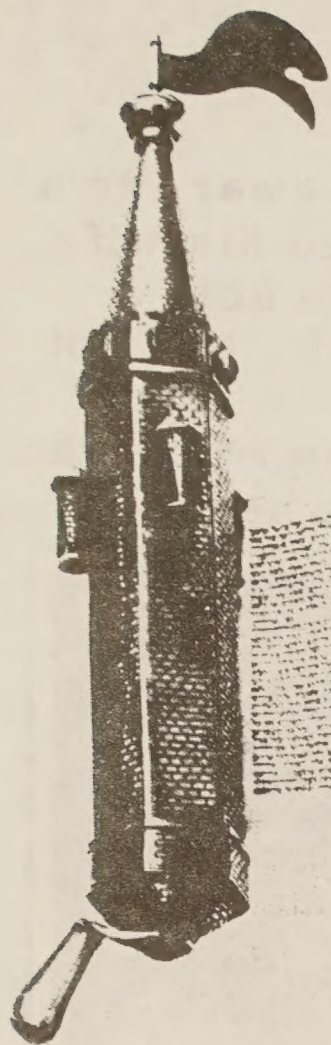
Oy! nk



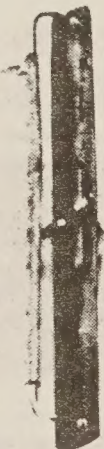
PARCHMENT ESTHER SCROLL.

case.

Russia or Poland, ca. 1800.



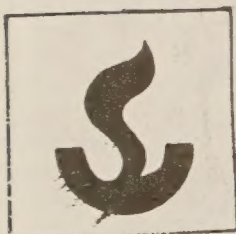
a despotic oriental potentate, hardly a friend to the Jews, and hold "beauty contests" in the synagogues and Jewish community centers of the world. Little girls start thinking of themselves merely in a physical sense, and whether they'll "measure" up in the marketplace, and little boys learn, 'who chooses whom, and for what.'



The triangular shaped cake or cookie eaten on Purim is called a 'hamantashan' in Yiddish, and an 'ozen haman' in Hebrew. traditions differ as to whether it is named for Haman's triangular Hat, his pocket or his ears (shades of Mr Spock, was Hama

a renegade Vulcan, or did Mordechai and Esther have a "Close Encounter of the anti-semitic Kind?!"

UNUSUAL MEGILLAH CASE. Silver, partly gilt with parchment Esther scroll. Case in the form of a slender silver tower complete with turrets and balustrade and silver-gilt pennant. Mounted with "stones". Silver-gilt crank handle. Central Europe, 19th century.



One should be so drunk on Purim
so as not to be able to distinguish between
"Bless Mordecai" and "Curse Haman."

Amen!



והיה כימי אדשורוש והוא אדשורוש המלך בחר
ותך כול טבעת וקשרים ונאמר מרדכי כמסר
כשנת המלך אדשורוש על סמך סלמון אשר
משוען הכרה בשלש שולש למלך עשה משוען
לכל שריו וקשריו חיל צום ומדי הערובים והר
הכריתת לפניו סדראם את קשר כבוד מלכותו
יקר תפארת גדולת ימים רבים שבונים ומשנים
ובמלואת הימים האלה עשה המלך לכל רתעם
המסנאים בשולש הכרה לסמון ותך סמון משוען
שבנות ימים סדור עת בית המלך רחוק
המלך אדשורוש סמון מן האדמה על קשר
תקשריו של סמון אדשורוש על רשת סמון
ודר וסדור וסלוקות ככלי אדשורוש סמון
ודר מלכות וכך המלך וסלוקות סמון אדשורוש
יש המלך על כל סמון וקשר סמון אדשורוש
אדשורוש המלך אדשורוש המלך אדשורוש
לדש בית המלך אדשורוש המלך אדשורוש

MEGILLAH CASE. Silver-gilt, with manuscript parchment Esther scroll. Floral and scrollwork design. Tablets with the initial letters of the Decalogue engraved on front. Florence (?) Italy, 19th century.



M-7

MEGILLAH CASE. Silver, with parchment Esther scroll. Top in the form of oriental cupola. Jerusalem, 20th century.

" TELL ME WHERE CAN I GO..... ? "

Sorry folks, I couldn't find a picture of the "wandering Jew" on such short notice !

Yes, we must move again! We thank the Buddhist Monastery for an interim home as we thanked the Christian Glide Memorial for their aid. Now it is time to find an unused Jewish home for our Congregation. When it comes time for our move, we will have a special mailing to inform everyone. We hope to have our bulk mailing permit in time for our next 'Gaily Forward', but I am afraid that this mailing will have to be First Class. This is an

INFO

◆◆◆ added expense that we cannot easily afford. The amount that we will be paying for rent will most likely also increase. Our funds come mainly from Shabat donations. I hope that those of you we see less frequently, and those of you who have given us Spiritual support in the past will help us now. We are still much to do. please send

with monetary support young and we have so very any amount, really any amount will help.

your donation to;

SHA'AR ZAHAV

P.O. BOX 5640

SAN FRANCISCO, CALIF. 94101

Thank
You!

626 ~ 3131

*****We have an Answering Services the above, is our Telephone number Please use it!!!

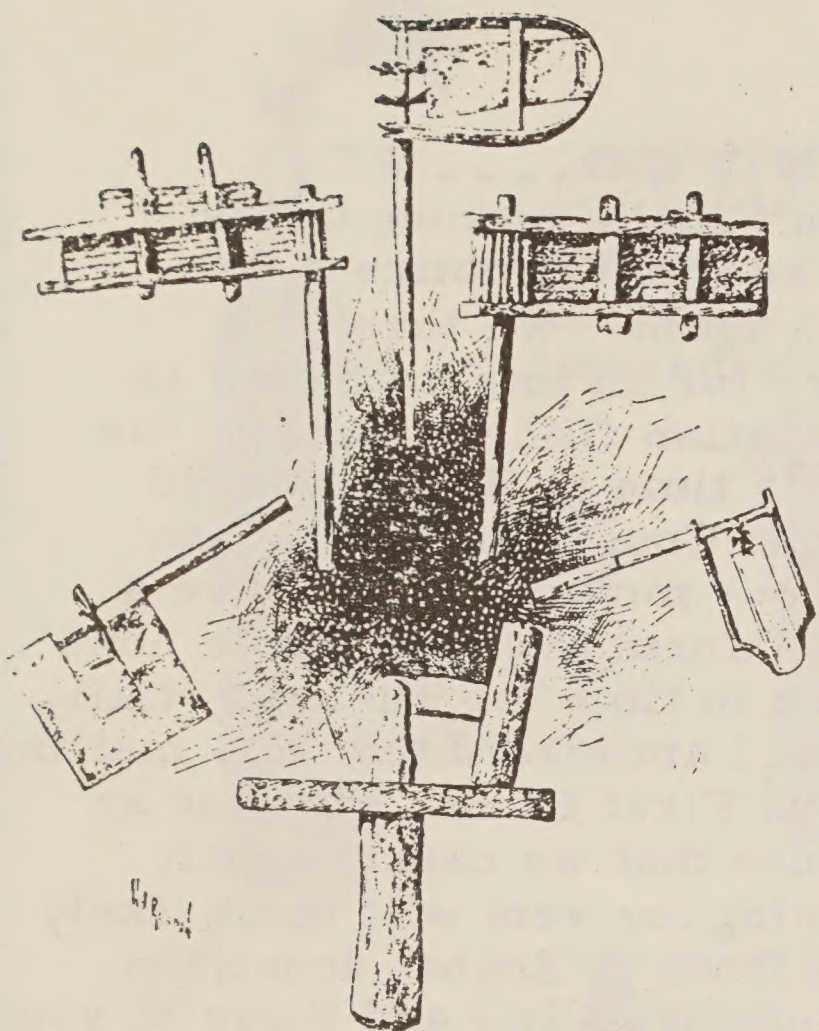
Jews do not constitute a church but a people. One of the reasons the modern Jew finds it difficult to define his or her identity, is that the English language offers no term to suggest the complex ethnic, national, cultural and religious elements that constitute the collective life of the Jew. The irreligious Jew is not read out of the community. Affiliation... is not a matter of creed. The religion of the Jew embraces areas that modern people would call secular. There is no instance in the Western world, of an ethnic group whose religion emerged out of its own history... the word church does not fit the Jewish situation.

Dr. Morris Adler

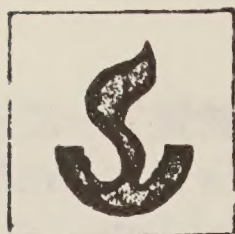


M-4

ILLUMINATED PARCHMENT ESTHER SCROLL Featuring stylized gold frames around each column of text and sprigs of flowers between columns. On parcel-gilt wood roller. Venice(?), Italy, 17th century.



"Haman Klopfers" Used on Purim Feast by Jewish Children of Russia.



ON
KINDNESS... 'The highest form of
wisdom is kindness. Talmud: Berakoth
17a

Kindness is the beginning and the end of the Law.

* "I have become increasingly concerned about a problem which I want to share with the kehilla. I cannot remember a service at Sha'ar Zahav which I have attended where someone in the congregation was not offended by something someone said or did. Often the offended person or persons took the opportunity to bring their discomfort to the group, and appropriate note was then taken.

But still I find that week in and week out, some-
one is still offended, and I have been troubled
enough about this that I have tried to determine
what is really taking place. As I see it, we have

several things to consider: a) we are a diverse group of individuals, with diverse interests, occupations and backgrounds, who have gathered together over a period of weeks, with the ostensible purpose of worshipping together and forming a "community of kindred spirits"; b) that it seems htat, for the most part, we have formed this group on the basis of two common aspects: our Judaism and our homosexuality; c) that neither of the points in b) is enough to eliminate those aspects of our personalities which did not bring us together, and which can, and occasionally have, become points of friction among us; d) that each of us has the potential to be offended by things different from that which might offend someone else, and that subsequently each of us might find it difficult to understand the offense taken by another at something that others find inoffensive or, worse, irrelevant.

And yet we come from a tradition which emphasizes our special need to be sensitive, not only to our own hurt, but to that of "the stranger" as well. It therefore comes as no surprize that we might, from time to time, take umbrag at something that someone says in our midst. But what worries me, is the Seeming insensitivity that we display when we, ourselves are offended. I include myself in this, and wonder why I don't give the other person the benefit of the doubt, why I don't more often ask myself if the "offender" might not be saying something which has some truth in it. I certainly don't look for opportunities to offend people, but I know that I inadvertantly offend people, even when I try my utmost to avoid it. It is this recognition that offense may be taken when no offense is intended that has prompted me to put my thoughts into writing. It is these very thoughts which also prompt me to remind myself that our coming together Sabbath after Sabbath, week after week, is an opportunity for us to share love and warmth, hopefully in an open setting, but also in a setting in which an extra effort is made to be gentle with each other, in

the true spirit of Shabat, thus when we part company on Shabat, we do so with peace of mind and tranquility of soul, those rare commodities which we miss so dearly during the week. So may we begin to grow together, we who yearn for closeness and so often feel alone.

Allen B.



*

A kindness is remembered,
a meanness is felt.

*

Where there is no truth,
there is no kindness.

Nachman of Bratslav

We are planning to have a Seder for
Passover. It will be on the 2nd nite,
the 23rd of April. We need to have an
idea of how many of you and your
friends will be there. The High Holy
Days and Chanukah were huge
successes and we need to rent a hall

order food, we'll be making our own very special Hagadah's. This is
the time we should be together as a Family.

Please fill out the form below if you will join us . Its not a reservatic
Its just to give us some small idea how huge we'll be. Thanks as
always.

NAME _____

ARE YOU PLANNING TO BRING ANYONE WITH YOU? _____
GREAT,
HOW MANY _____

mail to:

SHA'AR ZAHAV
BOX 5640
SAN FRANCISCO, CALIF. 94101

SHALOM!



Our Sabbath Services and Oneg
begin at 7:30 setup 7:00

Presently we meet at :
the Buddhist Monastery
15th st. entrance on Albion

Please be aware that we will
be moving sometime during
March call 626-3131 for our
new address, or if you are on
our mailing list, expect a
special mailing.

TORAH PORTIONS for MARCH

- Shabat Shekilim TP Va-Yakhel ex 35:1-38-
Ex 30:11-16 IIKings12:1-17 20
- TP Pekudei Ex 38:21-40:38
pr I Kings 7:51-821
- Shabat Zachor TP Va yikra Lev1:1-5:26
Deut 25:17:19 ISamauel 15:2-34
TP tetzvah Ex27:20-30:10 PR EZ 43:10-27



SHA'AR ZAHAV

THE CONGREGATION OF
THE GOLDEN GATE

Box 5640 San Francisco, Calif
Tel: 626-3131 94101

Reaching out to the Gay Community of the Bay Area